CONVOCATION NUMBER

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TOWN
&
OUNTRY
CHURCH

In This Issue

The National Convocation on the Church
Town and Country was held at Green
ake, Wisconsin, October 22-24. Over 500
ersons registered and many more attended.

Those who attended the Convocation
l testify to the effect that a cooperative
irit was evident throughout the entire
ssion.

The Convocation is an informal as-
mbly of individuals held under the
spices of the Department of Town and
ountry Church, Division of Home Mis-
ons, National Council of the Churches of
hrist in the U.S.A.

The first session of the Convocation was
eld in 1943 at Columbus, Ohio.

The Convocation invites those most con-
rned with the rural church to come
gether once a year. These persons wor-
ip together, educate one another, and
rmulate findings and recommendations.

Those attending the Convocation
nd those who address it speak for
hemselves and not for the Depart-
ent of Town and Country Church
r the National Council of the
Churches of Christ in the U.S.A.

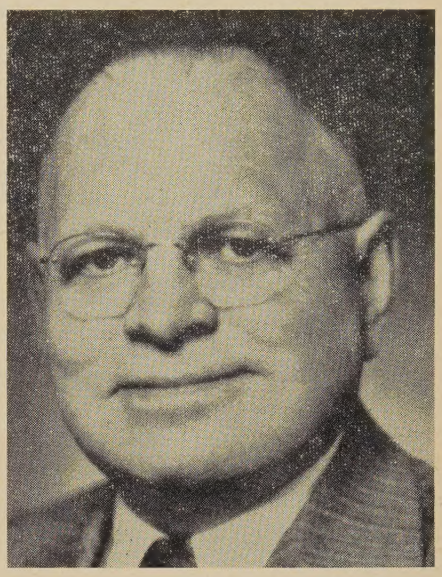
No. 131
February, 1958

Introducing the Convocation Program

HENRY S. RANDOLPH

• During the past fifteen years the Convocation has for the most part placed its emphasis upon our national problems. We have given serious thought to our religious problems and certain relevant social and economic issues. In so doing we have rather quietly let the problems of other rural peoples of the world pass by our thinking, even though their problems have been quite similar to ours.

However, many new world-wide experiences have been filtering into our consciousness. These experiences have caused a re-focusing of our attention. We are now moving with the times in which we live, beyond our national boundaries into a world phase of the town and country church movement.



Henry S. Randolph

One World

The "one-world" concept, with reference to people, has been quite prevalent for many years in the thinking of our political leaders, economists, sociologists, and educators. It seems well that, as rural churchmen, we should move with the tide, under the command of our Lord and Master, "into all the world." The people of the world are largely our people—two-thirds of them being rural.

The late President Franklin D. Roosevelt reduced the world situation to a very brief statement in an address which he wrote the night before he died. He wrote: "Today science has brought all the different quarters of the globe so close together that it is impossible to isolate them one from another. Today, we are faced with the pre-eminent fact that if civilization is to survive, we must cultivate the science of human relations." We are certainly no longer isolationists in our political thinking. In our religious relations we have sent missionaries to all parts of the world to share the "good news." We believe that the time is now at hand when we can no longer confine our rural church thinking and planning to the national scene.

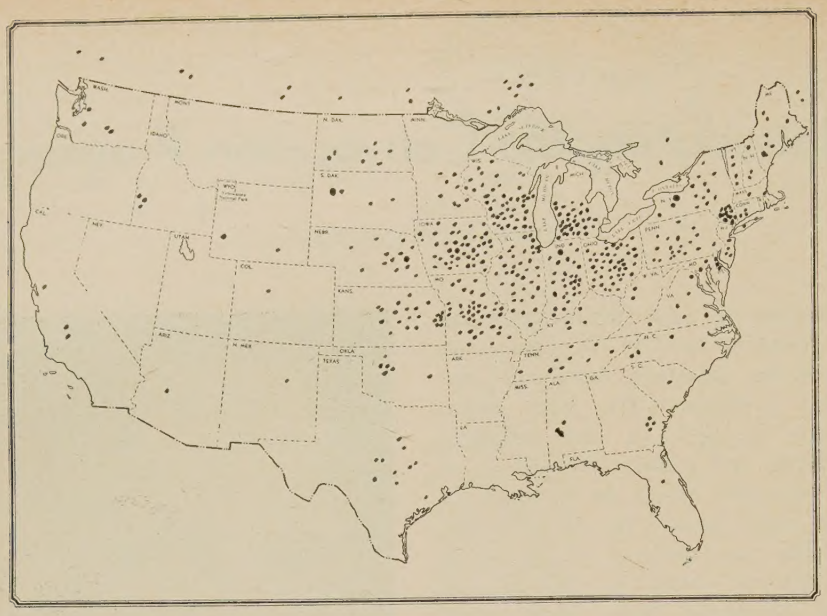
Around the world the Church is among rural people and we have many concerns in common—whether they be to feed the hungry millions, or clothe them, or give them pure water to drink, or strengthen their faith in God through a living, vital church.

Here at this Convocation, our total thinking will be focused on these three pictures:

1. What *is* our town and country church world?

2. What are we doing about our world-wide mission?

3. Does our community behavior reflect our Christian faith—is it a good witness?



Convocation Registration

Forty of the forty-eight states in our country and all of the Canadian provinces were represented at the Green Lake Convocation. The map above and the tabulation below show the distribution:

New England States	19	Southern States	34
Middle Atlantic States	53	Southwestern States	18
Lake States	226	Mountain States	6
Plains States	139	West Coast States	7
Canada	22		

Who Follows Up the Convocation?

• The ideas and specific plans considered are implemented in numerous ways and channels. The persons who attended the Green Lake meeting are the first and foremost line of implementation. These men and women live in rural communities. They are pastors and lay people in local churches. They are administrators of numerous denominational and interdenominational agencies. They are teachers and writers, and students in colleges and seminaries.

The local and state councils of churches have special responsibilities for furthering the cooperative aspects of the Convocation's ideas and plans. There is an extensive follow-up through the religious press and news service. Nationally, a responsibility for follow-up rests upon the various rural church departments of the constituent denominations, and also their agencies of religious education. The Department of Town and Country of the National Council of Churches is the national clearing house for interdenominational programs, and it has responsibilities for those aspects of the Convocation's recommendations requiring national collaboration among the religious bodies.

Issues of *Town and Country Church* are, we hope, influential in implementation.

Extra Copies

• If you want extra copies of this report, remit at 20 cents each. We are printing a small supply. Send your check to TOWN AND COUNTRY CHURCH, 257 Fourth Avenue, New York 10, N. Y.

How Did the Convocation Start?

• The Convocation was begun in 1943 because of the conviction of the Committee on Town and Country (now the Department of Town and Country Church of the National Council of Churches) that there should be a regularly held gathering. National conferences had been held before under church auspices, in 1916 and 1936. It was felt that there must be a continuous process. The decision to inaugurate the Convocation, and the paper *Town and Country Church,* was considerably hastened by expressions of opinion as to their need on the part of prominent laymen in the churches.

Cooperators

• The Convocation can only be held with the excellent cooperation of church organizations in the region and state.

At Green Lake we recorded our thanks to the American Baptist Assembly, the Wisconsin Council of Churches, the Seventh Day Baptist Church of Milton, and the Federated Church of Green Lake.

Dr. Grant F. Anderson, Executive Director of the American Baptist Assembly, and other members of the staff, served us faithfully and steadily throughout the Convocation.

Devotions and Music

• The worship services and music at the Green Lake Convocation were arranged and conducted by the Rev. and Mrs. Robert T. Frerichs, staff members of the American Baptist Assembly. Choirs from neighboring churches provided special programs of music on Tuesday and Wednesday evenings that were much appreciated by those attending. Mrs. Jane Chipman of Elgin, Illinois, was our capable and gracious organist.

At the close of each day's sessions, the Rev. Russell Hoy, Methodist minister at Coshocton, Ohio, provided "The Voice of the Scripture on the Day's Topic."

The Town and Country Church at Work on Her World-Wide Mission

WILLIAM W. HORSTICK

In the summer of 1956, some hirty-five of us had a wonderful xperience on a Church Rural Life tudy tour of England and Europe. The highlight of this tour was the onference held at Bossey, Switzerand, the Ecumenical Institute outide Geneva, where we met with Gernan, French, Dutch, Swiss, Austrian, Swedish, British, South African, Ceylonese, Japanese and Philippine ural clergy, with a few laymen hrown in for good measure. What have to say here is drawn to some xtent on the findings of this study.

Mobility

The people of the world are on he move. In this country we are ecoming increasingly mobile. This s something new to us; not that we ave never moved before but never n such a mass. The opening of the West and the gold rushes were of a lifferent order. Today we have speed s a factor. Our population shifts ot only from town to town and rom city to city but from country o town and country to city and from ity to the fringe areas in suburbia. We are all too well aware of this rend.

I believe we could well ask the uestion that if there is a growth n the urban centers, isn't there also decline of population in other reas and in particular in the open ountry and small towns? Industry noves to a place where it can find ot only labor but a quick market. And in such areas where there is a declining population isn't the need or pastoral care and spiritual oversight even more urgent but by-passed or the great shift to and growth in he urban centers?

Our Task

Our task is not to teach the farmer how to farm nor to tell the small-town business man how to run his business, but to interpret the Gospel of Christ so that life will have real meaning. There is not one Gospel for the farm and another Gospel for the town or for the large city. It is the same Gospel of Christ.

Some years ago it was my privilege to hear the Reverend George McCloud of the Iona settlement in Scotland give an address. Among other things, he said there were two things that had stuck in his memory. The first was "that the place of holiness is not only where you worship but where you work" and the second was the story of an ardent evangelist who asked his seat neighbor on the street car: "What do you do as a Christian?" Back came the reply, "I bake." "No, No," said the evangelist, "what do you do as a Christian?" And again came the answer, "I bake." Are we able to get across to our people that their place of holiness is where they work and to say "I farm" or "I live in a small town where I run a grocery store, shoe store," etc.—"this is what I do as a Christian—this is my Christian calling"? I should like to dwell a bit on what our task is, who we are, what we are and what it is that we are called upon to do. There are any number of texts that could be used —Isaiah's magnificent words which were fulfilled in our Lord taken from the sixty-first chapter and the first through the third verse. Or our Lord's command to go teach and baptize all nations of men.

Ministry

Where do we begin? We begin with the people. Where they are and where it has pleased God to call us as shepherds of his flock. Our task is to relate the life of the people to God and this in a very real sense calls for an expression of the sacramental ministry.

The minister of Christ's Gospel has a tremendous task in bringing to his people the Grace of God. It is revealed by him for them to accept or reject. But he cannot treat their problem or help wrestle with their sins before God unless he first knows of them through pastoral visitation, and he also shares their joys. There was no truer saying than that a house-going parson makes a church-going people. We need to know these souls where they live and where they work and we need to know their language.

Preaching and teaching are of a piece. Eloquence is one thing but it

(*Continued on Page 4*)

Clifford L. Samuelson, national director of town and country church work for the Protestant Episcopal Church, and William W. Horstick, Episcopal Bishop of Wisconsin.

(*Continued from Page 3*)

can be as sounding brass whereas the simple truths of the Gospel need to be translated into a language that has real meaning for those who listen. And every living moment is a teaching moment.

Increasingly, I believe that the man who is in the small town and rural pastorate is coming into his own. Rural church work has become a vocation, and the importance of having the best men and trained men in this ministry is increasingly being recognized.

We must learn what it means not only to be pastors but administrators in the management of parish affairs and the affairs of the community. This calls for some planning and sincere searching. I can best give what I mean by an analysis we made of this great task:

First: If possible, a new man in this field should have a term as an assistant under an experienced man before he takes on a field of his own. This avoids mistakes as much as possible.

Second: There is a basic temperament that is needed which means an ability to adjust to environment. This calls for general adaptability, patience and endurance, and a whale of a lot of prayer!

Third: From the standpoint of our field and vocation we are an isolated lot and this calls for spiritual and moral fibre. Too few opportunities there are for us to share experiences.

World-Wide Mission

How can we translate this into terms of our World-Wide Mission? Possibly we can say and find comfort and strength in the fact that we as the Ministers of the Gospel of Christ do not stand alone but that abroad we have other companions who are also working in God's vineyard and with the same thoughts and motives that we have. In a different tongue, yes, but with the same Gospel.

This is our concern. We may be in isolated areas, but there is a tremendous ray of hope wherein we can be of help not only at home but on the world-wide scale.

I have mentioned too little about some of the concerns at Bossey of some of the things we saw. One project was done by the young Christians at Kassel in the Heifer Program with the Church of the Brethren. I shall not forget the enthusiasm of the young man who told us of his work in the placement of heifers and of fowl. Here is a place where, if the tide is to be turned, we can be of help. CROP is another place where we can be of service—Church World Service is doing our job for us but we need to keep the supply lines open.

And then there are the "Work Camps" of young people, which is an experience in creative, constructive Christian living and understanding. These work camps are not only something that can be done abroad but here at home. You cannot help but be thrilled when you see the demonstrations of human Christian understanding that the young people of the world are carrying abroad. These call for our help in every way, spiritual as well as financial.

And what a contrast this is to the attitudes we have in our local community life. It is all too often a non-Christian attitude taken by those who go by the name of Christian. Here we must stand out in protest in no uncertain terms. How often such a big hullabaloo is made over trivial things and so little is said over matters of grave importance. And how often we get tangled up in ecclesiastical trivia.

We have a job to do at home but we have a wider field of service in fulfilling our Lord's command—"Go ye into all the world preaching and baptizing."

I?

The drum without a head,
The flute without a reed,
The voice with nothing said,
The cut that does not bleed,
The light that is not lit,
The river channel dry,
The mind down in the pit,
Can one of these be I?

—Leslie T. Wells, from
Faith, Fun, and Fantasy

World Day of Prayer

• The first Friday in Lent each year is the traditional day for the World Day of Prayer.

February 21, 1958 will be the seventy-second observance of this Day, which began in 1887.

On the first Friday in Lent, thousands of Christians in the United States and around the world will be united in a service of prayer and thanksgiving—prayer for a better world, and thanksgiving for our Christian heritage.

The purpose of the Day is to unite all Christians in a bond of prayer and to make an offering for Christian missions at home and abroad. The offerings are divided equally between home and foreign mission projects, through the Divisions of Home and Foreign Missions of the National Council of the Churches of Christ in the U.S.A.

In the United States the day is sponsored by the General Department of United Church Women of the National Council of the Churches of Christ. Thousands of communities in the United States have World Day of Prayer committees composed of women from each church and organization cooperating in the observance.

The service to be used around the world on February 21st was prepared by a group of women who are members of churches within the Australian Council for the World Council of Churches. It may be procured from the office of Publication and Distribution, National Council of Churches, 120 East 23rd Street, New York 10, N. Y. for 5 cents a single copy, or $4.50 per 100 copies. Packets of program material may also be procured from the same office.

The 1958 Convocation

• The 1958 National Convocation on the Church in Town and Country will be held at York, Pennsylvania, October 21-23. From time to time announcements will be made in this journal concerning the plans and program.

Town & Country Church

Published monthly (except June, July, August) by the Department of Town and Country Church, Division of Home Missions, the National Council of the Churches of Christ in the U.S.A.

20c a copy; $1.50 a Year

Publication Office: Tenth and Scull Streets, Lebanon, Pa.

Editorial Office: 257 Fourth Avenue, New York 10, N. Y.

Entered as second class matter at the Post Office at Lebanon, Pa., under the Act of March 3, 1879.

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Contributors of articles to TOWN AND COUNTRY CHURCH speak for themselves and not for the National Council of Churches or sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

The Role of the Town and Country Church in a Changing World

JAMES P. WARBURG

• The fact that you have invited an individual of Jewish heritage to address this annual gathering of Christian ministers seems to me to symbolize the invigorated spirit of brotherhood and unity which has once more begun to permeate our American society.

We are emerging from one of those unhappily recurring periods in our nation's history when fear-inspired bigotry, prejudice and suspicion temporarily submerge our national habit of tolerance and respect for diversity of belief and opinion.

While it is true that the most recent period of regression was marked by ideological rather than racial or religious bigotry, it is also true that bigotry in any form begets bigotry. Retreat from freedom on any front endangers the bastions of a free society everywhere.

Although our domestic society is awakening from the recent nightmare of irrational fear, it is unfortunately a fact that we, along with all the world's other peoples, are living in a period of world history which gives ample cause for rational anxiety.

Brotherhood

If it is possible to pinpoint a single over-riding imperative for man's survival at this critical juncture in his long pilgrimage, it would seem to be this: that the time has come when the belief in universal brotherhood must at long last be translated into action.

We, the bearers of the messages of Isaiah, Micah and Jesus Christ, have all too often been ruthless conquerors and, perhaps worst of all, we have been unable to live at peace even amongst each other. Those parts of the world which we inhabit have been the breeding-ground for most of the conflicts which have afflicted the human race. In our prideful assumption of racial, religious or nationalistic superiority, and in our insatiable competitive acquisitiveness, we, the peoples of the West, have wasted our physical power in an endless series of religious, dynastic and nationalistic wars and have dissipated our moral strength and influence by failing to practice the principles in which we have professed belief.

Clifoto Picture
James P. Warburg

We, whose forebears spoke in Biblical times of beating swords into plowshares and spears into pruning-hooks, are now devoting our talents to perfecting the ultimate instruments of mass murder and destruction. We speak pridefully of a "clean hydrogen bomb"—a weapon which will kill or maim only some ten million people in a target city, instead of spreading its lethal fall-out over a greater area. We have brought mankind to the terrifying point at which a single mistake by a single fallible human being can encompass its destruction.

We stand on trial before our own consciences and before the conscience of mankind.

The Church's Influence

In the context of this spiritual crisis of Western Man, I hope it is

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(*Continued from Page 5*)

not inappropriate for a layman to raise for discussion the question of the secular responsibility of the churches in our American society, for it is our nation and our society which may well exercise a determining influence upon the future of the human race.

By "secular responsibility," I mean those obligations and opportunities for action that concern not only the religious and moral standards which govern the life of the individual but also those which concern the behavior of the American society as a whole.

Most of you will, I think, agree that the church is concerned not merely with the ultimate destiny of the individual human spirit but also with the behavior of individual man here on earth. The common denominator of Judaism, Christianity and of many if not most of the great religions is that they all seek to inculcate a way of life and a code of behavior the essence of which is the Golden Rule. For most Americans, irrespective of their theological beliefs, the concept of what is right or wrong—in other words, their moral standard of behavior—derives from some sort of religious conviction, no matter how attenuated. Indeed, it seems to me that without a belief in some sort of divine purpose and in some sort of supra-human authority, morality becomes at best merely intelligent expediency.

To say this is not to deny that an agnostic, or even an atheist, can be motivated by ethical and humanitarian principles and live a morally impeccable life. The point I am trying to make is that for the majority of the American people there is a definite nexus between religious conviction and ethical standard, and that the church in the American society has a recognized relationship with the manner in which the individual leads or tries to lead his daily life. Even for most non-churchgoers in our society, religious conviction provides the basis upon which moral conscience operates.

The question is whether the church also has, or should have, a direct concern with the collective behavior of individuals, and especially with their behavior as citizens of the nation-state.

Let me make it quite clear that I am not suggesting that the church, as such, should intervene in politics. The separation of church and state is a cardinal principle of our society.

I do suggest, however, that the church cannot very well ignore the possibility that a nation composed on the whole of God-fearing and morally decent citizens, may nevertheless behave in such a manner as to bring about the destruction of civilization. I submit that the church cannot rest content with seeking to guide man's individual pilgrimage through life; it must also concern itself with the collective behavior of individuals as citizens of the community, of the nation and of the world.

Most churches in the United States do concern themselves with local community life. They do this, not by intervening in local politics, but by their influence upon individual citizens, causing them to exercise their rights and to fulfill their obligations in working for such things as better schools, better hospitals and a more compassionate treatment of the handicapped. I suggest that this pattern of parochial concern should be more fully extended to the wider community of the nation, to the nation's responsibility in the family of nations and to the whole community of mankind.

Responsibility

If you accept the thesis that the church has a responsibility for what men do or fail to do as citizens of a powerful democratic nation-state such as ours, I think you will agree that, broadly speaking, this responsibility is at present not being adequately met at the local level. I am speaking here about the relationship between the individual church and the members of its congregation, not of the efforts made at the national level by leadership groups among the clergy. I hope it is not presumptuous on my part tentatively to suggest what may be some of the reasons for this failure.

By and large, though with notable exceptions, I would suggest that the American clergy has tended to go along with the popular dictum: "My country right or wrong." That is to say that the American clergy, like the majority of the American people, has—and I repeat, with notable exceptions—tended, in the name of patriotism, to make all-too-frequent compromises with what is popularly supposed to be "the national interest."

The term "national interest" has acquired a connotation of power politics; and power politics readily verges upon tacit acceptance of the doctrine that, in the conduct of nations, might makes right. Most Americans would reject this Bismarckian thesis. Yet most Americans at times acquiesce in action which derives from this wholly amoral doctrine.

Let us grant that all war is morally indefensible and that, until war is abolished, any nation, once it is involved in armed conflict, must make certain compromises between military necessity and morality. Let us grant further that it is the function of political leadership to make these compromises, seeking as best it can to distinguish betweeen immoral action actually deemed essential to survival and immoral action undertaken merely for the sake of a more expedient pursuit of victory.

Is it the function of the churches to join in making these compromises? Is it not rather their function to see to it that the immorality of certain actions is clearly recognized —that it be understood that a moral crime is being committed, even though it be committed out of presumed necessity?

Is it not the function of the churches to exert every effort toward keeping patriotism within the bounds of morality? Are there not times when the priest, the minister and the rabbi must breast the current of prevailing opinion, distinguish between true and false patriotism and, if necessary, declare:

"My country, much though I love thee, thou art wrong!"

Admittedly, it takes courage to denounce actions or policies undertaken by the government and supported by majority opinion. There

re many individual clergymen who ave given evidence of such courage, ut they are the exception rather an the rule.

One reason for this is, I think, that omparatively few clergymen closely llow international affairs and, ence, often feel that they lack the ecessary information to form a dgment. But, does it require any reat degree of factual information recognize the moral turpitude of olluting the earth's atmosphere so at unborn children must pay the rice for our maintaining a lead ver the Soviet Union in the techiques of mass murder?

Another reason for silence from so any of the nation's pulpits is, I enture to suggest, that many clergymen, along with the majority of mericans, have allowed their sense f moral absolutes to be obscured by e propaganda of self-righteousness ith which we have in recent years een inundated. The communist adersary is portrayed to us as so completely and unmitigatedly evil that, y comparison, we see ourselves shing with immaculate virtue.

For example: Secretary Dulles reently reaffirmed his determination ot to recognize the communist govrnment of China, to oppose its admission to the United Nations and to oycott the Chinese mainland on the rounds that the communist regime as a "bad" government. The moral ndictment he presented against the Mao regime was well-documented nd persuasive. But then Mr. Dulles ent on to say:

> "The United Nations is not a reformatory for bad governments. It is an association of those who are able and willing to carry out their Charter obligations, of which the basic obligation is not to use force except in defense against armed attack."

In the light of postwar history, and specially in the light of the events hich transpired just a year ago in Hungary and in Egypt, do you conider this a reasonably accurate decription of the present United Naions membership?

The neat Dulles syllogism runs: *They* are bad. Therefore, *We* are good." Does one need any expert information to recognize the fallacy?

I do not wish to argue here the merits of a national policy derived from this kind of complacency. I merely wish to point out that far too much of our postwar policy-making in international affairs has been based upon little more than a latter-day revival of the ancient Manichean heresy. You will recall that it was the early Christian Church which laid that heresy to rest.

Summarization

The churches of America have, I suggest, not only the right but the duty to protest against public acquiescence in national policies or actions which they consider clearly contrary to moral law.

The churches have, as I see it, the further duty to unmask sanctimonious hypocrisy, to draw a sharp distinction between righteousness and self-righteousness, and to insist that virtue, in the conduct of nations no less than in the conduct of individuals, consists of something more than recognizing and harping upon the evil in others.

Let me now attempt to apply these principles to three of the specific problems which our nation faces at the present time; namely foreign economic aid, the domestic treatment of minorities, and disarmament.

During the past year, you have heard and read much discussion of foreign economic aid, especially of aid to the so-called underdeveloped areas. You have heard such aid denounced as a wasteful give-away, as "operation rathole" and as an imposition upon the American taxpayer. You have heard it ably defended on the grounds of enlightened self-interest, and on the grounds that such aid is essential to combat the inroads of international communism; but you have only rarely heard it defended on the grounds of brotherly love, compassion and morality. Yet, quite apart from enlightened self-interest and considerations of power politics, there seems to me a powerful moral case for a policy under which the most fortunate people on this earth would deliberately seek to share at least some of their good fortune with others.

I am not suggesting that the churches should lobby in Congress for such a policy. I am, however, suggesting that ministers have it in their power to implant in their communities—and especially in the children and young people—a stronger sense of the moral obligation which rests upon the American people. I suggest that, irrespective of whether more generous aid to the needy and downtrodden would actually serve our national self-interest or help to contain communism, the simple dictates of moral conscience demand that we render it. I would even go so far as to suggest that, from the point of view of the churches, it is immaterial whether or not obedience to moral conscience leads to tangible reward.

Let me now take the second and perhaps more familiar national problem. It is not easy for a resident in an old-established, more or less homogeneous community to accept the intrusion of racial, ethnic or religious minorities. The perfectly understandable tendency is to resent such intrusion and, from the superficial, practical point of view, it is not at all difficult to rationalize this resentment. The intrusion not only invades the comfortable privacy of an established community but overcrowds its schools, hospitals and parking areas, affects property values and often necessitates higher tax rates. In other words, it threatens the *status quo.*

The fact is, however, that with a rapidly growing population and the spread of industry into the rural areas, these intrusions of new elements into old-established communities are inevitable. The further fact is that any community which seeks to protect itself by legal or extralegal restrictive devices merely intensifies the problem for other communities and, ultimately, for itself.

A hypothetical case will serve as an example.

The rapidly growing city of Mixville has a population predominantly white, Protestant and native-born

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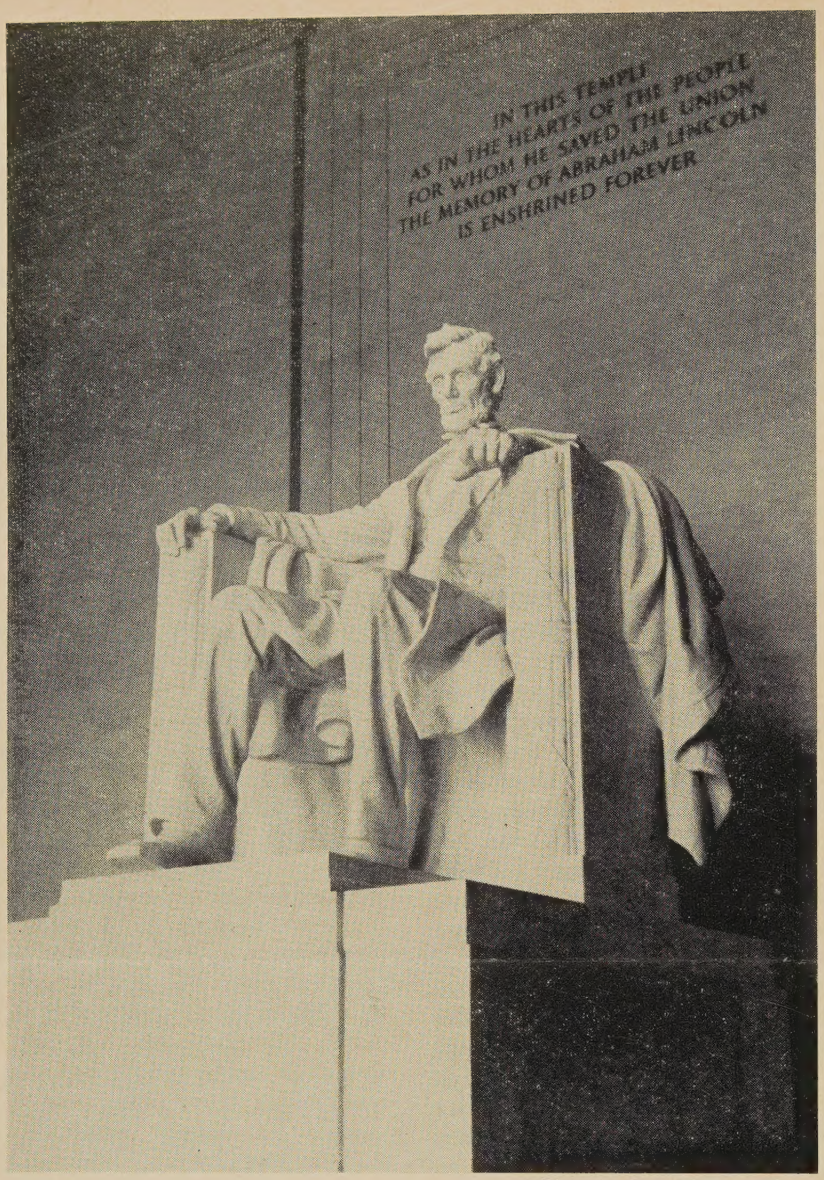
IN THIS TEMPLE
AS IN THE HEARTS OF THE PEOPLE
FOR WHOM HE SAVED THE UNION
THE MEMORY OF ABRAHAM LINCOLN
IS ENSHRINED FOREVER

Photo by Dale W. Medearis

Lincoln Memorial, Washington, D. C.

(*Continued from Page 7*)

but with substantial Negro, Polish and Jewish minorities. Let us say for the sake of convenience that each of these minorities amounts to 10%. Mixville is surrounded by four suburbs, originally self-contained rural communities which have now become residential appendages of the metropolis.

As the city becomes more and more crowded, those who work in it and can afford to move their families into healthier and more pleasant surroundings tend to become suburban commuters. The more successful among the racial, ethnic and religious minorities follow the pattern set by the majority. However, the residents of three of the four suburbs—let us call them A, B and C—take measures to prevent Poles, Jews and Negroes from moving in, while the more liberal-minded residents of Suburb D adopt no such restrictive devices.

What will be the result?

The minorities seeking escape from the crowded streets of Mixville will move into the only suburb open to them. Gradually they become Suburb D's majority population. One by one, the older residents move out, leaving Suburb D as a minority ghetto. As the older and once liberal-minded residents move out, probably into Suburbs A, B and C, many of them carry with them a misplaced resentment and a newly acquired prejudice, thus fortifying the illiberal attitude already existing in these three areas. "We know now what happens," they say, "when you try to be decent to these people."

The reason why I say "misplaced" resentment is that the real culprits are not the racial, religious and ethnic minorities who have crowded into Suburb D, but the residents of Suburbs A, B and C. Had the latter not sought to exclude the minorities —had they acted like the inhabitants of Suburb D—there would have been no very serious problem. Each of the four suburbs would have absorbed its fair proportion of the minorities; each would have reflected the racial, religious and ethnic composition of the area's population; each would have fulfilled its function in carrying out the American tradition of the melting-pot.

This is a pragmatic argument against discrimination which applies not only to residential areas but to schools, colleges and universities. As soon as there is discrimination anywhere, those who refuse to practice it suffer an entirely unjust penalty. If you eliminate one part of a community from the process of gradual integration, you convert its remainder from a melting-pot into a pressure-cooker. The pressure-cooker cannot integrate; it can only create prejudice where none existed.

The question I put before you is whether there is not also a moral case against discrimination and whether this moral argument is not especially relevant to the work of ministers in those churches whose congregations represent the social elite of the Protestant majority. In a great many communities, the Protestant church represents the old-established families, the owners of land, the successful managers of business enterprises, the leading lawyers and bankers—in other words, what we call "respectability."

The unintelligent or unthinking conservative, in this country as elsewhere, resists all change. The intelligent conservative knows that a certain amount of change is inevitable; that he cannot preserve the *status*

quo, but that he can preserve those elements in the existing order which are morally right and which, because they are morally right, serve the greatest good of the greatest number.

"Thou Shalt Not Kill"

Until recent times, the moral fight against war was a lonely battle. Against the moral pacifist were arrayed all the emotional forces of patriotism, all the various manifestations of the instinct for survival, and all the pragmatic arguments concerning the pursuit of the "national interest."

With the advent of the modern weapons of warfare, the position has changed radically. There is no longer an antithesis between morality and the instinct for survival. There is no longer a contradiction between moral pacifism and true patriotism. The "national interest" of the United States and of every country on earth demands the abolition of war. War has ceased to be an immoral but sometimes effective instrument of national policy; it has become the negation of all policy. Mass murder has become inseparable from mass suicide.

The battle for peace need no longer be a lonely battle.

The simple needs of the man in the street and the man in the fields throughout the world demand the fulfillment of Isaiah's prophecy that "Nation shall not lift up sword against nation, neither shall they learn war anymore." The implementation of Christ's teaching of universal brotherhood has become the imperative of survival.

Are not these the days when the man of God is entitled to say that God's law must be obeyed not only because it is right but because it has become the simple rule for the survival of mankind?

Prayer During a Winter Drought

• Our Father, the land during this winter drought is open wide to receive the rain. We are like the dry land and the plants that grow in it. O God, open thou our hearts so thy spirit may fall on us in steady and full measure. *Amen.* —MARK RICH

Church-Community Relationships in the World-Wide Mission

ARTHUR F. WILEDEN

• "Your actions speak so loud, I cannot hear what you say." This very trite statement, which used to cause me much bewilderment when I first heard it from my grandmother, comes to the foreground of my thinking as I develop the topic. The emphasis, it seems to me, is not on what the church and church leadership says, but on what it does. Is the church really "in" the community but not "of" the community? Just why should one of my teachers and for many years my colleague, J. H. Kolb, out of the background of many community studies, be lead to say that the church is one of the most divisive forces in the community today? Is this a provable statement of fact, or is he only trying to challenge the church and its leadership.

Let us first briefly examine what the community is like today, and take a good look at some of the changes that are taking place in it. Let us then take a good hard look at the place of the church in this kind of a community—be it a purely local rural community or the world-wide community, because functionally we cannot divorce the one from the other.

The Changing Community

The strongest unit of organization in early rural America was the neighborhood, and the early rural church was essentially a neighborhood institution. Physiographic conditions, previous place of residence, of kinship ties brought people together, and the social institutions that they evolved as a means of getting the things they wanted (be it church, or school, or tavern, or grocery store) held them together. This system of rural social organization based on these neighborhood ties was very effective in its day as a means of helping rural people obtain their objectives. It was a system that was geared to the times. This system still prevails in many rural areas in spite of many physical and social changes that are taking place, and in some cases I suspect it has persisted too long and has even encouraged resistance to needed change. School reorganization is a case in point, of course.

Emerging Town-Country Community

But somewhat slowly and most surely this system of neighborhood life is giving way. New systems of social organization are taking its place. I would like to call your attention to two of these new systems that in some ways are complementary but in other ways are competitive with each other. The more complementary is what we are coming to call the larger community. By the larger community I refer to these geographic areas out beyond the neighborhood in which people live and in which they come to work together to get the things they want and need. The type of such larger community which I am sure has the greatest meaning to most of us is the so-called (sociological) town-community. This is the type of community that has been explored and interpreted by Galpin, Sanderson, Brunner, Kolb, and many others and is the type of community (or more accurately, collection of communities) in which most of us do most of our living. It is the area through which we are provided most of our institutional services. Out and beyond this local community environment, of course, there is the county which in a sense is another kind of community. And in addition there is the state community, the national community, and even the world community. We live in all of these communities at the same time, and, if we are alert to what is going on around about us, we influence and are influenced by all of them.

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The type of community I would like to briefly emphasize is this (so-called) local or town-country community. This type of community, which is coming into a position of great importance in this country, is largely a result of changes in transportation and communication. Every new highway, or automobile, or aeroplane makes it easier for people to move about. The radio and television are opening up new vistas out and beyond anything envisioned a few decades ago.

New patterns of social organization are slowly evolving. Doors to new economic opportunities are opening and people are voluntarily on the move as never before in history. City people are moving to the country but still keeping their jobs in the city. (A recent article in Newsweek called this growing Exurbia.) Both country and city people are moving to the so-called "fringe areas" of our medium and large sized cities. Some of this movement is to the "urban fringe" and some to the "rural fringe." Country people in so moving do so to be close to new jobs, but urban people move out and keep the same jobs. Apparently there is something very alluring about this "country living"—"country living with city conveniences," as one of our real estate agencies put it. Much of this increased "country living" is taking place in the smaller hamlets and towns that are within even a forty or fifty mile radius of these medium and larger sized cities, and these smaller communities are increasing in importance. Meanwhile, the central city is no longer gaining in residential population as it did previously. In many larger cities this is a cause of real concern.

Developments

These population changes are both symptomatic of, and stimuli to, many of the changes that are taking place in our organizational and institutional life. Industry is decentralizing, and many communities, including many very small communities, have an active industrial development committee or corporation. As a result many new industries, and branches of larger industries are locating in these smaller communities. Chain stores, which have now become an accepted part of our way of life, are continually moving out into smaller and smaller places. This is forcing independent merchants to take advantage of collective ways of buying and merchandizing. In many "fringe areas" very pretentious shopping centers are becoming a kind of community center in themselves.

From the educational point of view, a virtual revolution in recent decades has been the development of community school systems. People, regardless of occupation or geographic location, are coming together to provide what they believe to be the best possible education for their children. The high school is the center of the plan, the assumption being that every truly complete community has a high school. Junior high schools and elementary schools are then located where most needed in the contributing community area, and the entire system operates as one unit and is responsible to the total community situation and needs. This "life centered school of tomorrow," to use the words of our educators, is probably being accepted with a rapidity far beyond anything envisioned by even its most enthusiastic proponents.

Along with the community school, and sometimes independent of it, are many community recreation programs, often under professionally trained and publicly paid leadership. Shorter working days and an increasing appreciation of a proper use of leisure time in our modern standard of living are some of the factors bringing this about. Also there is increasing emphasis on community-wide health organizations and on community-wide health programs concerned with the welfare of all of the people. Along with these programs there is increasing concern for problems of water supply, sewage disposal, fire protection, safety of all kinds, and even making the community a neater and more attractive place in which to live. Many of these things were never thought of in the neighborhoods of the past, but are already matters of major concern in the presently emerging community.

Increasing Emphasis on Special Interests

Now let us consider for a few minutes the other new system I have referred to. What I have in mind, of course, is the present day increasing emphasis on special interest groups of one kind or another. The same forces that are freeing individuals and families from the older neighborhood type of living are also freeing them from other geographic limitations. They are free to associate themselves both informally and formally with other people of their own choosing. The basis of this association may be occupational, social, ethnic, educational, political, religious, or many other factors. Sometimes the basis is in groups or clusters such as socio-educational or socio-religious. Some are men's groups, some are women's groups, and some are young people's groups. The important factor about these groups from our point of view at the moment is the nature and degree of their selectivity.

This emphasis on special interests can and often does stimulate the more competitive aspects of living. Farm groups, labor groups, and business groups most frequently do not agree, and vie with each other for personal advantage. Some groups are organized to play baseball (even on Sunday) and others oppose it. Catholic groups are formed to promote the interests of Catholics and Presbyterian groups to promote the interests of Presbyterians. And so it goes, virtually interest groups of some sort to promote almost every conceivable idea to the point where the "organization minded" people frequently report not enough nights in the week to participate in all of them, and the struggle for advantage and support becomes a real issue even in the local community.

These are what we have in mind when we talk about the competitive aspects of living today. There is competition for people's time, for people's minds, and for their loyalty and support. Much of this is good, of course. It is the way that we be-

lieve people are stimulated to their best efforts and greatest accomplishments. It is what we call the democratic way. However, we must recognize that some of the forces that stimulate people to their best efforts may also stimulate them, or other people, to something less than their best efforts from the social point of view. There is the increasing tendency to become so engrossed in securing those special things or special advantages that we want for "our group" that we give little or no attention to people outside of "our group." These are matters of personal judgment, of course, but they are frequently matters of community-wide concern, and many people and needed programs fold in between these areas of special interest emphasis.

Reconciling Special Interest and Community Welfare Points of View

One of the major problems confronting many communities today is that of reconciling or coordinating these special interest and these community welfare points of view, to the end of what they believe to be the greatest community advance. Much attention and effort is being focused on this problem at all levels of community life—local, state, national, international. Various methods of approach are being employed. One of these methods is the fact-finding approach. There is increasing faith on the part of many community-minded people that if the true situation and needs of a community are known the people will join in the bettering of the situation and in meeting these needs. There is a confidence in the inherent good judgment and fairness of both individuals and groups once the facts of a situation are made available. One illustration in point is the type of service research being carried on by the Land Grant Colleges in some of the low income areas of this country today. Just who are these low-income people and how do they view the situation and evaluate their opportunities for the future. Other illustrations are the surveys that pertain to the situation and needs of youth as being carried on under the direction of the Division of Children and Youth of the Wisconsin State Department of Welfare. Many different individuals, organizations and agencies contribute to and cooperate in the carrying out of such studies.

Another method rather commonly used today to bring about this better understanding and coordinated effort is that of group discussion. Forums, panels, symposiums, and discussion groups of all kinds are looked to and increasingly employed to acquaint people with different situations and different points of view. It is here again assumed that people as a whole are inherently fair-minded and reasonable and that their judgment can be depended upon if they have opportunity to study and discuss all sides of an issue. To this end organizations of all kinds are encouraged and special meetings are arranged to carry on such discussions on many kinds of topics, and particularly those of a contraversial nature. To this end, discussion or study group outlines are prepared; resource material is made available through organizations, schools, and libraries, and statewide programs are set up to provide directions and training to group discussion leaders in methods of arranging and conducting such discussion meetings. Many community-minded people are encouraging and conducting such study and discussion type meetings today.

A third method we hear a great deal about, and is frequently employed today to bring about better understanding and coordinated effort, is the organization method—particularly in some form of community-wide organization or community council. Smaller communities often find it to their advantage to support some sort of direct type of community club or general civic organization to serve the total community and encourage everybody in the community to personally participate in its efforts and activities. Other communities, and these are usually the larger ones, prefer the representative community council type of organization to accomplish a similar objective. Such a council, representative of the different organizations and agencies that are active in the community (and others, including some citizens selected at large) then decides on basic principles in its more general meetings but carries on its more intensive analysis and planning through a series of subcommittees or panels. Many communities are setting up more general types of community organizations or councils today in an effort to reconcile the efforts of special interests with the total community welfare. There are many difficulties and problems in these undertakings, but experience in organizational work supported by an earnest desire on the part of a substantial number of the leaders in the community are conducive to effective organizations as a means of bringing about coordinated community effort.

The Place of the Church in the Community

Up to this point we have taken a look at the present day changing community, and some of its problems. Let us now take a look at the place of the church in this kind of changing community. It seems to me that the church as such, interpreted by its leadership, both lay and professional, has about three choices before it. It can concern itself exclusively with the purely spiritual life and welfare of its constituents, and potential constituents, as interpreted by its particular creed and type of organization. In other words, it can give its attention to the purely religious affairs of the church.

Secondly, it can concern itself both with religious and community affairs, but work as a separate church group in the process and approach community situations from the point of view of that particular church regardless of other churches and other organizations. Using our above community analysis, we might consider this approach as being the church special-interest approach. Thirdly, the church can join with other churches and with other groups in the community in dealing with whatever situations and prob-

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lems may arise. In such an approach, the church need not lose its separate identity, but instead would merge its efforts and influence in a community-wide approach.

These are undoubtedly oversimplified alternatives with marginal approaches from one church to another or from one community to another, but I believe they suggest the broad possibilities and alternatives. In my judgment the church that fails to take an affirmative approach to community affairs is missing its opportunity not only to serve the community of which it is a part, whether it cares to admit it or not, but is also missing its opportunity to develop as an effective church in serving the spiritual needs of its constituency in its community. It has always seemed to me that the Master's statement that "he who would save his life shall lose it, but he who would lose his life for my sake shall find it" applies as much to churches in communities as it does to people in the heavenly kingdom. Maybe this is an extreme interpretation by a sociologist.

Let us now turn our thinking for a few minutes to some of the ways that the church, which we recognize primarily as a religious institution, can also serve as a social institution. I am sure it would be quite futile for me to try to outline a specific role, or roles, because of the differences between persons as individuals, between churches as organizations, and between communities as possible working situations. Let me rather direct your attention to a number of specific things that the church might do.

I would here like to call your attention to a splendid little pamphlet dealing with this subject and entitled, "The Rural Church and the Community."* To provide me with a text, let me adopt three generalizations from this pamphlet: *The Church Must Bear Witness; The Church Needs a Dynamic Program; The Church Must Integrate its Program into the Life of the Community.*

Let us briefly analyze each of these generalizations.

I am always a little frustrated on this matter of "bearing witness." To me it means that the church and its members are expected to conform to standards of personal and group conduct that the church as a religious institution proposes to represent. It involves the squaring of actions with principles. If all men are created equal in the sight of God then it seems proper that the church and its members must stand for equality among men, particularly equality of opportunity. Just why, a short time ago, should a person in a certain section of this country, who is responsible for church programs in that area, tell me I should not talk about integration of schools? And why should church bodies be divided on this matter of integration. And how about the deacon or the elder who entertains his business associates at cocktail parties, or sells questionable literature for a profit, or condones gambling or worse at the county fair? Or how about the presumably good church members who seem to take great delight in gossiping about the pastor (or his wife or family) to the point where it becomes impossible for him to carry on an effective ministry. Or what about the minister who cheats in his report to his bishop?

The church must bear witness! Yes, I think this is what my grandmother was talking about. Bearing witness to me means that we must stand for what we propose to believe —both in word and deed. Making it clear where we stand is one form of witness. Acting in accordance with our belief is another form of witness. These are often not easy to do, but failure can lead only to further weakness and frustration.

The church needs a dynamic program in this dynamic world. It is no exaggeration to state that there have been more basic technological changes in this world during the past fifty years than there were in the previous 2,000 years. These tremendous technological changes have produced equally tremendous social changes. Is the church in its program keeping abreast of these changes? Often the program of Christian education for both youth and adults has been left in the hands of people "whose heart is in the right place" but who have had no training or experience in such a difficult and also very important educational task. Literature that has been supplied them has been unattractive and often out of date as teaching material judging by modern public educational standards. How can a church exert a dynamic influence in a community or in the world today if it does not hold its children and youth and impart to them the thinking and ideas for which the church stands?

The church must integrate its program into the life of the community if it is to achieve its goal as an effective social institution in the community. This involves the reconciling of special interests, be they church or otherwise, in terms of total community welfare. This is where the church is in a most unique position to help determine the basic values of the community and to help interpret those values in terms of action programs. It can do this partly, of course, merely through its physical presence in the community. It can do much more through the efforts and influence of its laymen. But when you add to these the personal effort and influence of its professional leadership you are arriving at a point where greatest achievement is possible. The influence and leadership of the minister is considered vital in determining the place and the influence of the church in the community.

Just what are some of the areas in which this integration may well take place? One of the most important of these, of course, is the economic life of the community. The very processes of raising things from the soil, of buying, of transporting, processing, and of selling is basic to community life. Principles of stewardship and brotherhood are involved. Emphasis on "soil conservation" and on "the cooperative way" are just two symbols of very specific church concern in this area.

* Published by the Division of American Missions of the National Lutheran Council in 1954.

Then there is the matter of education, both for youth and adults. The country school and the country church have historically developed side by side in America. Today we are in the midst of a virtual revolution in American education with the community as the focal emphasis. Where does this leave the church? Is it aware of and abreast of this development?

The areas of recreation for all of the people of the community, the increasing concern for better health both physical and mental, and the increasing recognition of the responsibility of the citizen in the affairs of government are all areas of expanding opportunity for the church and the churchman. Should the church use its influence in a community-wide approach or should it work in its own special way? These are alternatives that need to be faced in dealing with each and all of these areas of opportunity. Or are there some areas that are not of concern to the church? These are questions that must be decided by each church and by each individual in a church in terms of the particular situation.

Conclusion

Now, in conclusion, I would like to come back to the topic: "Church Relationships in the World-Wide Mission." I have focused my thinking almost exclusively on the local community, for the very reason that this is the kind of community I know most about. It is also the kind of community that is most important in a very personal way to most of us. It is the kind of community in which we can do something. But I believe it is also most important in a world-wide way. Except as we live our Christian faith in that part of the world we know, our influence is small in that part that we do not know.

I do not want to imply that we should not keep on trying to lift our sights both at home and abroad to those things better and beyond ourselves. This we must continue to do through our missionary or world service efforts. The world front is today challenging us to the best that we have to give.

The Discussion Groups

Clifoto Picture

One of the Discussion Groups

• During the first two mornings of the Convocation twenty discussion groups met to consider the tenets of the major address. The leaders of these groups presented their findings and questions at a later session and these were dealt with by the speaker of the morning.

Some of the issues discussed during these sessions were: "What is the main role of the church?" "What is the Christian thing to do in regard to surpluses and shipment to other countries?" "How can the local church be made aware of and concerned about the peoples of the world?" "What are the basic motives of the U.S. government in its Foreign Aid Policy?"

The problems of the ministry of a local pastor and of channeling information were also discussed. It was generally felt that the church should be an interpreter of issues to its people and that church-motivated discussion groups on some of these issues could help to arouse concern for them.

Panel Discussion

• On the closing morning of the Convocation a lively discussion took place when a panel of four prominent laymen dealt with the topic of the day—"Does our Community Reflect Christian Faith and Action in its World-Wide Witness?" The consensus of the assembly was that communities do reflect Christian "faith," but do not do so well with "action"; "that ways and means must be found to share our abundance with people across the seas."

Members of the panel were Dr. Joseph Ackerman, Managing Director of the Farm Foundation, Chicago; Dr. Marshall Harris, U.S. Department of Agriculture Research Service, Iowa City, Iowa; Mr. Harold W. Kleinpaste, Baptist farmer living at Hollandale, Minnesota; and Mr. Murray C. Stewart, Methodist farmer of Pennsylvania and director of the Association of Christmas Tree Growers.

Notes from the Summation Address

RICHARD O. COMFORT

• Historically the National Convocation on the Church in Town and Country has brought together ministers, laymen and other interested persons to think through some of the opportunities that the Christian Church faces in town and country areas. The Convocation has had four purposes:

1. *Chrisian Fellowship.* We gain a sense of unity and of togetherness as we gather from year to year.

2. *Mutual Exchange of Ideas.* Many of us have the same problems and some of us have solved these problems. Sometimes the informal coversations that take place during the Convocation are most rewarding.

3. *Inspiration.* Not only are we inspired and challenged by the worship, the singing and the formal addresses at our meetings, it is also important that from 500 to 1,000 persons come to talk together about the work of the town and country church. We gain inspiration from the interdenominational character of our meetings as we look at our common problems and our common heritage in the Christian faith.

4. *Dedication to our Task.* As we worship together, think about our opportunities, examine the resources of the Christian faith and consider the needs of our fellow men, we leave these Convocations renewed in our dedication to the Christian faith and to our chosen field of the Town and Country Church.

During this Convocation we have asked ourselves three questions: (1) How big is my world? (2) Who is my neighbor? (3) Am I my brother's keeper? All of us have discovered new meanings in these questions and many new answers to them.

The 1957 Covocation has been different in many ways. We have all appreciated the hospitality of the staff of the American Baptist Assembly and the facilities which we have had here on the grounds. We have had a new plan and a new theme for our work this year which have brought new insights to many of us and helped us to see the work we are doing in a world perspective.

How do we share in the growing world town and country church movement? The following practical steps have been suggested to us:

1. We can invite friends from other lands who are in our country to visit with us in our parishes and in our homes.

2. We are sending many of our people abroad for a variety of reasons. Some are going into the Armed Forces; some laymen and women are working for various government agencies; an increasing number of ministers and their families are traveling abroad to attend conferences. All of these should be encouraged to learn as much about the work of the Christian church in other lands as they can and report their findings to their local congregations. Some churches have a service of recognition for those going abroad and communicate with them while they are gone. This is a mutually beneficial practice.

3. Some town and country parishes in this country are adopting similiar parishes in other lands. In the exchange of letters a bond of fellowship is nurtured among all age groups. In some cases financial help may be given either to individuals or to a church. There has also been an exchange of personnel. In one case a student from a parish in India visited one in this country and spent considerable time telling his friends here about the life of the people in his home land.

4. Mr. Warburg has suggested that we try to understand the world in which we live. He called our attention to several sources of information which would help us do this. He also suggested that if we were better stewards of our time we would find the time to read.

5. We must be an example of the Christian way of life if we are to take our place in the Christian village life of our world. Those whom we are sending abroad as missionaries say to us, "You must, by your life and example, as well as by your prayers and gifts, undergird our work." We have all complained about the un-Christian things that go on in our communities and have accused community leaders of not doing a good job. Yet it is a sobering thought to realize that most of the community leaders are members of churches—this is true on the local, state, and national level.

We face a future that is full of challenge. It makes little difference whether we use the population figures of 2,500, 5,000 or 10,000—we have more people to serve than ever before. The Rural Church must meet the needs of all the following:

1. People living in county seat and other small towns;

2. People living in areas of declining population and sparsely populated areas;

3. People living in low-income areas;

4. The Migrants who perform the important job of harvesting our crops;

5. People living in the growing rural non-farm areas;

6. People making their living in agriculture, fishing, mining and lumbering.

This is no time for us to fold our tents and steal away into the night. Let us with imagination and creative thought seek to find new methods of helping people to find and have the abundant way of life that Jesus came to bring to all men.

Henry Randolph reminded us in his opening statement that over two-thirds of the people of our world live in rural areas. We have considered the needs of people living in Europe, Africa, Latin America, and in Asia as well as of those living in North America during these days together. We must work with our friends around the world to help them to have the necessities of life—both physical and spiritual. In a world in which rural people are receiving more attention and help than ever before in terms of economic assistance and technical aid, one wonders what the ultimate effect of this

help will be. Will the people begin to put their faith in man-made dams and irrigation systems and forget God, to whom they have previously turned for help? Will the abundance of the things that they possess or strive to possess tend to make them forget the ultimate source of real security?

We have an opportunity to make our witness for the Christian faith. Let us thank God for the opportunity. And let us ask ourselves, as we go to our homes: How big is my world? Who is my neighbor? Am I my brother's keeper?

May we so consecrate our lives to God that the Holy Spirit may use us, and that God's Kingdom may come to this our world.

Real Influences on American Culture*

HOWARD A. DAWSON

Rural education may be defined as the education, formal and informal, of people living in an environment either rural or rural in character. Whatever else rural education may be it is essentially the education of people living in relatively small communities.

It will help in our deliberations if we delineate the two major aspects of rural education:

1. Rural education involves the development of curricula based upon the experiences, environment, and life interests and needs of the pupils involved—children and adults—and the preservice and inservice education of teachers who can develop and use such curricula. We may designate these aspects as qualitative, philosophical, and internal. They are the most important and most difficult part of our field.

2. Rural education also consists of a number of external or operational problems, the most important of which are school district reorganization, school finance, school buildings, pupil transportation, the development and operation of the intermediate unit, the provision of numerous services now known to be necessary to a comprehensive program of educational opportunities.

Rural education is still a major enterprise in the United States. In the public schools there are enrolled a sizeable army of rural boys and girls (about 12 million, of whom about 5 million live in the open country and 7 million live in villages). About 467,000 or 47 percent of the nation's public school teachers are engaged in teaching these rural pupils. In charge of the schools serving rural pupils there are 10,250 local superintendents and supervising principals, 1,134 superintendents of county unit school systems, and 2,353 other county and intermediate superintendents. Every school day about 150,000 school buses operated by 160,000 employees travel about 7 million miles, making up the safest transportation system in the world.

The Meaning of Culture

In a consideration of the influence of rural education on American culture it is desirable to indicate what is meant by "culture." I understand it to mean "the continually changing patterns of learned behavior and the products of learned behavior—including attitudes, values, knowledge, and material objects—which are shared by and transmitted among the members of a society" (Jno. F. Cuber). Culture can be said to encompass all the activities and patterns which are developed in human associations.

The products of culture can vary from material artifacts, such as the mechanical cotton pickers, to nonmaterial innovations, such as price support programs or protective tariffs. Culture involves human relationships, and every human action is culturally orientated. This concept of culture includes man's morals, manners, customs, traditions, beliefs, knowledge, attitudes, standards of relationships with other human beings, language, art, music, songs, literature, skills, and how man copes with and utilizes material resources and natural phenomena; it includes men's institutions, such as government, the church, the home, the numerous agencies he has created for his service and protection, his system for the ownership and control of property, and his means and manner of protecting and educating the young; and it also includes the tools he has invented for use in production, his plans for the division of labor, his means of travel and communication.

Contributions of Rural Life

The American nation has sprung from the soil. Only little more than a century ago three-fourths of the people lived on farms. Many persons who now live in cities were born and reared on farms, and unless our cities are to undergo vast reductions in population that condition will continue to exist for considerable time to come. The urban civilization of the United States with its magnificent capitalistic system of production, has grown out of a rural civilization having a family system of production, and has derived from this rural system no small part of its sustenance. The influence of the traditional rural way of life, free land and frontier customs, has produced the ideal of "rugged individualism" now characterized by some people as the "American System."

For many decades there has been a continual stream of migrants from rural to urban areas. These migrants have been the source of most of the phenomenal increase in urban population. They have been much of the labor supply for expanding industry and commerce. They represent a great economic contribution to urban America. It is literally true that the industrial system of America has been built on the backs of the farmer.

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* From an address delivered at the Graduate School of the U. S. Department of Agriculture, Washington, D. C., March 27, 1957.

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The migrants have gone to the cities with whatever mental, moral and physical assets or handicaps they had. They were the products of rural education, formal and informal. Judging from the rapid development of American industry the migrants must not have been as dumb nor as poorly educated as many critics would have us believe.

We can briefly summarize the chief characteristics and assets of rural life that have set the atmosphere for rural education and have contributed much to the character, attitudes and behavior of the American people by enumeration as follows:

The tradition and practice of family unity and solidarity; neighborhood associations for pleasure and recreation, and mutual helpfulness in time of trouble and distress; a keen sense of the importance of productive efforts; a high value on skills in the arts and crafts and the use of tools with which man has long done his work; the character stability that comes through pride in the ownership of tangible property, such as land, plants, animals, houses, things that are the product of one's own labor and care; skills that come from work experience through which are acquired both manual dexterity and a sense of responsibility that are valuable assets in whatever work the people may later engage; attitudes and understanding that come from the care, observation, and training of farm animals; aesthetic appreciations that come from learning to enjoy the natural work; a desire for the pleasures of outdoor life; participation in unique recreational activities characteristic of rural communities; such as square dancing, folk games and outdoor sports.

Negative Influences

In many sectors and areas of rural America there have long been many deficiencies that are the source of grave problems not only to the people involved but also, because of sizeable migrations of population, to others as well. Those deficiencies point to a task for the schools and all other rural education agencies. The most urgent of these deficiencies may be enumerated as follows: Low income; poor food supply and dietary habits; low standards of health; inadequate and unattractive housing; poorly selected and unkept clothing; lack of conveniences in the home; destructive or unproductive methods of agriculture; denuded forests; eroded land; polluted streams; destruction of water supply; and other deficiencies that lower the health, comfort, efficiency, income, or aesthetic and ethical standards of the people.

In too many rural communities there are attitudes, superstitions, rivalries, caste systems, and social practices that retard individual development and prevent cooperative community action for the accomplishment of worthy purposes.

Education Basic to Economic and Social Progress

The attainment of a desirable economic and social life involves the use of many resources and the solution of many problems. Many individuals and agencies have their respective responsibilities. The government, local, state, and Federal, can do, and has done, much to conserve our natural and human resources and to aid people to help themselves. But the crux of progress and well-being lies in the quality of the people working together for their own social, economic, and spiritual advancement. Education in large measure determines the quality of the people.

Education is the only sure road to self-respect and freedom. Economic progress without education is inconceivable.

The school, of course, is the chief educational agency. But it is not sufficient merely to have schools available and the children attending them. The kind and character of instruction given is equally important. The school must be more than an institution for training children in subject matter that will enable them to climb the educational ladder to higher academic levels. Its program should be indigenous to the needs of its pupils and community.

The level of attainment of rural people has continued to improve. In 1940 only 31 percent of the rural people 25 years of age and over had gone to school beyond the eighth grade; in 1950 nearly 40 percent had done so. In 1940 only 10.3 percent of rural adults had had four years of high school education; in 1950 there were 15.3 percent with that amount of schooling. In 1950 the percentage of rural adults who were college graduates was a third more than in 1940.

Disadvantaged Rural Groups

Educational opportunities for several million rural Americans are still below tolerable standards. Who these disadvantaged Americans are and where they live are well known. They are the low-income people in agriculture, especially the migratory agricultural workers, many of the rural non-farm people engaged in farming and manufacturing, many Negroes, Indians, Spanish Americans, and other foreign-language groups. No part of the nation has a monopoly on the disadvantaged population. They are found in every part of the country.

The disadvantages consist of low income; lack of ownership of property; exclusion from legal benefits of social legislation; effective (if not legal) disfranchisement; segregation; discriminations in facilities, opportunities, jobs, and public services; poor health, poor housing; limited occupational opportunities; lack of public services such as those given by farm agents, home demonstration agents, and 4-H Club leaders; lack of health services, libraries, recreational facilities; and a woeful lack of educational opportunities.

Needs

According to the last reports I have seen, the needs for expansion of programs of vocational agricultural education, homemaking education and 4-H Club work is quite sizeable.

The need for rural library service should also be mentioned.

Our leaders should bestir themselves in creating and sustaining fair and equitable opportunity for the full development of all human resources.